



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The Site of 'Bethulia.'—By Dr. CHARLES C. TORREY, Andover
Theological Seminary, Andover, Mass.

ONE of the most perplexing features of the book of Judith is its geography. The author of the story brings into it an unusual number of geographical and topographical details; names of countries, cities, and towns, of valleys and brooks. With regard to a part of these details, especially those having to do with countries or places outside of Palestine, it can be said at once that they are mere literary adornment, and are not to be taken seriously. Such, for example, are the particulars regarding Nebuchadnezzar's campaigns in the East, i. 5, 6, 15; his journey westward, ii. 21-26; the pursuit and slaughter of his army by the Jews, xv. 5. The especial fondness of the writer for introducing into his narrative such particulars as these is further illustrated by the names of the men who play a part in the story. Some of these, already familiar in the Old Testament, are now made to do duty in strange places; see, for example, i. 1, 5, 6; ii. 23. Even the less important personages are regularly called by their proper names. Thus, Achior, the captain of the Ammonites, v. 5, 22, xi. 9, xiv. 6, 10, etc.; Bagoas, the chamberlain of Holofernes, xii. 11, 13, 15, xiii. 1, 3, xiv. 14; Ozias, Chabri, and Charmi, the chief men of the city, vi. 15 ff., vii. 23, viii. 10, x. 6, xv. 4, etc. These are all just such details as we expect to see employed by a story-teller who, without being very well informed, wishes to make his tale sound like a chapter of history.¹ The geographical statements of the book are thus to be used only with great caution; and when, further, the inevitable corruption of proper names transliterated from Hebrew into Greek, in passing through the hands of successive copyists, is considered, it is not surprising that some modern scholars have despaired of making any serious use of the geography of Judith.

¹ That the author's aim in this was purely literary, seems to me in every way probable. It is plain that he was a writer of exceptionally strong imagination, and that he depicted the incidents of this story with the keen interest of a genuine story-teller in his own creation. See, for striking illustration of this, x. 10, xiii. 13, xiv. 6.

But in the frequent descriptions which the writer gives of the region where the principal action of the story takes place, the geographical and topographical details are introduced in such number and with such consistency as to show that he is describing localities with which he was personally familiar. Nor is it difficult to determine, in general, what region he had in mind. Beyond question, the discomfiture of the 'Assyrian' army is represented as having taken place in the hill country of Samaria, on the direct road from Jezreel to Jerusalem.

When the army of Holofernes reached the Great Plain of Jezreel, in its march southward, it halted there for a month (iii. 9 f.) at the entrance to the hill country of the Jews. According to iii. 10, "Holofernes pitched between Geba and Scythopolis." This statement is not without its difficulties. We should perhaps have expected the name Genin, where the road from the Great Plain enters the hills, instead of Geba. The latter name is very well attested, however, having the support of most Greek manuscripts and of all the versions. The only place of this name known to us, in this region, is the village Geba (Gēba¹),¹ a few miles north of Samaria, directly in the line of march taken by Holofernes and his army, at the point where the road to Shechem branches. It is situated just above a broad and fertile valley where there is a fine large spring of water. There would seem to be every reason, therefore, for regarding this as the Geba of Judith iii. 10; as is done, for example, by Conder in the *Survey of Western Palestine, Memoirs*, ii. p. 156, and by G. A. Smith, *Historical Geography of the Holy Land*, p. 356. There is nothing in the sequel of the story to disagree with this conclusion. According to the narrator, the vast 'Assyrian' army, at the time of this ominous halt, extended all the way from Scythopolis through the Great Plain to Genin, and along the broad caravan track² southward as far as Geba (see the map below, p. 169).

¹ Apparently the גְּבָא of the Talmud, Mishna *Kelim* xvii. 5, said to be a village of Samaria (Neubauer, *Géographie du Talmud*, p. 264). That the Gabe mentioned by Eusebius and Jerome (Lagarde, *Onomastica Sacra*, 128, 17; 246, 53) as lying about sixteen miles east of Caesarea is to be identified with this Geba, is quite possible.

² There is nothing of the nature of a mountain pass anywhere between Genin and Geba, but everywhere a wide and easy road, or rather, 'beaten tract' (Conder, *l. c.*, p. 49). The route is a succession of open plains, connected in one or two places by narrower valleys.

It was while the army was in this position that the Jews prepared to oppose a desperate resistance to its further advance (iv. 4-8, v. 1, cf. vii. 1). The city on which everything depended was Bethulia, or rather Betylūa (Βαιτυλωνα, Βατυλωα, etc.; see below, p. 172), which commanded the main road by which the army was advancing into Judea. On this fact the whole story turns. This city could 'hold the pass' through which it was necessary that Holofernes, having once chosen this southward route, should lead his army in order to invade Judea and attack Jerusalem. This is plainly stated in iv. 7: [καὶ ἔγραψεν Ἰωακείμ] λέγων διακατασχέιν τὰς ἀναβάσεις τῆς ὄρεινῆς, ὅτι δι' αὐτῶν ἦν ἡ εἰσόδος εἰς τὴν Ἰουδαίαν· καὶ ἦν εὐχερῶς διακωλύσαι αὐτοὺς προσβαίνοντας, στενῆς τῆς προσβάσεως οὗσης.¹ "And Joachim wrote, charging them to hold the pass² of the hill-country; *for through it was the entrance into Judea*, and it would be easy to stop them as they came up, because the approach was narrow." When the people of Betylūa comply with the request of the high priest and the elders of Jerusalem, and hold the pass (iv. 8), they do so simply by remaining in their own city, prepared to resist the approach of Holofernes. So long as they continue stubborn, and refuse to surrender or to let the enemy pass, so long their purpose is accomplished, and Jerusalem and the sanctuary are safe. This is made as plain as possible in all the latter part of the book; see especially viii. 21 ff., where Judith is indignantly opposing the counsel of the chief men of the city to surrender: "For if we be taken, all Judea will be taken,³ and our sanctuary will be spoiled; and of our blood will he require its profanation. And the slaughter of our brethren, and the captivity of the land, and the desolation of our inheritance, will he turn upon our heads among the nations wheresoever we shall be in bondage. And we shall be an offence and a reproach in the eyes of those who have taken us captive . . . Let us show an example to our brethren, because their lives hang upon us, and upon us rest the sanctuary and the house and the altar." That is, the city which the writer of this story had in mind lay directly in the

¹ That the last clause of vs. 7, 'ἐπ' ἀνδρας τοὺς πάντας δύο (!), is a mere exaggeration, has never been doubted.

² Notice how in the sequel this word ἀναβάσεις (plur.) is used for the pass at the summit of which the city Betylūa stood (vii. 7), which is at the same time 'the pass' of the hill country (vii. 1).

³ Reading, with Cod. 58, Syr., Vet. Lat., ληφθήσεται. The more common readings καθήσεται, κληθήσεται, κληθήσεται, καὶ θήσεται, are evidently due to a copyist's blunder in the Greek (from οὕτως καὶ ληφθήσεται?).

path of Holofernes, at the head of the most important pass in the region, through which he must necessarily lead his army. There is no escape from this conclusion.

This absolutely excludes the two places which have been most frequently thought of as possible sites of the city, Šānūr and Mithiliyeh, both midway between Geba and Genin. Šānūr, though a natural fortress, is perched on a hill west of the road, and "guards no pass whatever" (Robinson, *Biblical Researches*,¹ iii. 152 f.). As for Mithiliyeh, first suggested by Conder in 1876 (see *Survey of Western Palestine, Memoirs*, ii. 156 f.), it is even less entitled to consideration, for it lies nearly two miles east of the caravan track; guarding no pass, and of little or no strategic importance. Evidently, the attitude, hostile or friendly, of this remote village would be a matter of indifference to a great invading army on its way to attack Jerusalem. Its inhabitants, while simply defending themselves at home, certainly could not have held the fate of Judea in their hands; nor could it ever have occurred to the writer of such a story as this to represent them as doing so.

Again, having once accepted the plain statement of the writer that the army during its halt extended from Scythopolis to Geba, there is the obvious objection to each and all of the places in this region which have been suggested as possible sites of Betylūa (see those recorded in G. A. Smith, *l. c.*, p. 356, note 2; Buhl, *Geographie des alten Palästina*, p. 201, note), that they are all north of Geba. From the sequel of the story we should be led to look for the pass occupied by Betylūa at some place on the main road not yet reached by the army. It is plainly not the representation of the writer that a part of the host of Holofernes had already passed it.

And finally, Betylūa is unquestionably represented as a large and important city. This fact is especially perplexing, in view of the total absence of any other mention of it. Outside of this one story the name is entirely unknown. On the other hand, nothing can be more certain than that the author of the book of Judith had an actual city in mind when he wrote. Modern scholars are generally agreed in this conclusion, that whatever may be said of the historical character of the narrative, the description of Betylūa and the surrounding country is not a fiction.

The theory which at once suggests itself, that the name is a pseudonym, has not been very widely accepted; both because the

reason for such a substitution has not appeared, and because it is not easy to see what city would be likely to appear in such disguise—unless it were Jerusalem. Some of the rabbinical writers do in fact identify ‘Betylūa’ with Jerusalem; but even a hasty reading of the story shows that this is quite out of the question.

There was one city, however, in all the land, that could not possibly have been called by its proper name in a Jewish story such as this is, supposing it to have been represented as the home of Judith and the scene of these events. That city was *Shechem*, the Samaritan stronghold. The moment this name is suggested, it is seen that it meets exactly the essential requirements of the story; in fact, that no other city between Jezreel and Jerusalem can compete with it for a moment in this respect. When the advance guard of Holofernes’ army halted in the broad valley below Geba, it was within four hours’ march of the most important pass in all Palestine, namely that between Ebal and Gerizim. Moreover, this was the one pass through which the army would now be compelled to proceed, after it had once turned westward at Bethshan and chosen the route southward through Genin. We see now why the narrator makes Holofernes encamp “between Scythopolis and Geba.” It is a good illustration of the skill which he displays in telling this story. Having advanced so far as this, it was too late for the ‘Assyrians’ to choose another road. As for the city Shechem, which was planted squarely in the middle of the narrow valley at the summit of the pass,¹ its attitude toward the invaders would be a matter of no small importance.

The first approach of some of the enemy to the city is narrated in vi. 10 ff. The servants of Holofernes, with their prisoner, Achior, after leaving the camp, passed first through the plain; their road then ascended through a mountainous region; passing through this, they at length arrived at the springs below ‘Betylūa’ (vs. 11). This describes perfectly the way from the plain below Geba over the mountain to Shechem (see Baedeker, *Palästina*³, p. 225–228), whether the steeper direct path is taken, or the longer road by Samaria, which would be more likely to be chosen for the approach of such an army. The spring below the city might be the present *beit el-mā*, beside the road, fifteen minutes from Shechem (the ‘fine large fountain’ mentioned by Rob-

¹ See Kitchener’s excellent plan in the *Survey of Western Palestine, Memoirs*, ii. 186; and that by Rosen, ZDMG. xiv. 634.

inson, *l. c.*, p. 136); or even the *'ain el-quṣab*, in the valley just below the western gate of the present city of Nābulus. All the valley on this side is abundantly supplied with water.

From this time on, definite hints are frequently given in the narrative as to the location of the city and the nature of the surrounding country. The features of the description are as follows:

1. Below the city and at no great distance, on the side from which the invaders came, was a valley of considerable extent (vii. 3, x. 11, xiv. 2, etc.). Here were the springs (*πηγαί*) above mentioned (vi. 11; also vii. 3, xii. 7). This valley, into which Holofernes and the advance guard of his army now moved, lay on the west side of the city, as appears from the verse vii. 18, which describes the surrounding of the city by the hostile forces (cf. vss. 13, 20). Troops were sent to the north ("in the direction of Dothan," which would be northward from any point on the road south of Geba), others "toward the south," others "toward the east"; the main body of the army remaining in the plain where they had pitched, i. e., on the west. Finally, this valley—or at least the upper end of it—was in plain view from the walls of the city (vi. 11 f., vii. 6, x. 10; cf. xiv. 2, 11 f.).

2. As for the city itself, the statements regarding its situation are both explicit and consistent. As has already been seen, the first and most important requirement of the narrative for 'Betylūa' is that it should occupy the summit of an important pass. With this requirement the various bits of description inserted here and there by the writer correspond admirably. One who approached the city from the plain where the army was encamped, ascended through a narrowing valley (xiii. 10, cf. x. 10; the translation has *φάραγξ* in the former passage). At the head of the valley, a short distance back from the brow of the hill, stood the city (vi. 12¹, x. 10, xiii. 10, xiv. 11). Rising above the city, and overlooking it, were mountains (vii. 13, 18, xv. 3). No one can read these verses describing the immediate neighborhood of 'Betylūa' without feeling sure that the writer had an actually existing city before his mind's eye. Nor does there seem to be any room for doubt, in view of the remarkable correspondence of this description with that of Shechem and its surroundings, that the latter city, and no other, was in his thoughts when he wrote.

¹ In this verse, the *first* *ἐπὶ τὴν κορυφὴν τοῦ ὄρους* should be omitted, with Cod. 58, Syr. It is a plain case of text corruption due to homœoteleuton.

3. The account of the manner of the siege and the plan pursued by Holofernes may also serve as evidence. It is true, to be sure, that the plot of the story (which bears everywhere the marks of thought and skill) made it necessary that the men of the city should be reduced to desperate straits by famine or thirst. The writer had small choice, and it might seem to be of little use to follow him into details here. But it is worthy of notice that of all of the cities of Palestine, Shechem was the one most likely to suggest to a narrator this precise manner of reducing a stronghold to submission, by cutting off from it the springs which were the source of its water supply. What is more, investigation of the narrative at this point will be found to bring most striking confirmation of the conclusion already reached. 'Betylūa' is not represented as an especially strong fortress. As a large and strongly-built city, perched in the narrow saddle between high mountains, it had an important advantage of position, and its warriors could defend themselves for some time, provided they remained within their own walls. This fact is stated, and probably exaggerated, in vii. 10; cf. iv. 7. But elsewhere the city does not appear to be thought of as one whose strength rendered it especially difficult of capture. Its people could not easily be overcome, because their god would fight for them (v. 21, xi. 9, 10). It was in order that Holofernes might punish them to his satisfaction without the loss of any of his army (vii. 11 f.) that he is advised by the Edomites and Moabites to cut off the water supply from the city. The modern city of Nābulus is full of running water, and springs are to be found everywhere. Robinson (*Physical Geography of the Holy Land*, p. 247) conjectured that "very many of these" were simply "branches from larger fountains brought down by underground conduits" to various parts of the city. From the interesting discoveries mentioned by Guérin, *Samarie*, i. 401 f., it would seem probable that the abundant water supply of the city is due for the most part, if not wholly, to a system of underground conduits—some of them very ancient—from the important springs a little above the city, in the valley on the south side (see also Rosen, ZDMG. xiv. 636 f.; *SWP.*, *Memoirs*, ii. 167). The uppermost of these springs, the magnificent perennial *rās el-'ain*, is the most celebrated of the fountains about Nābulus. From it proceeds the main canal of the system of ancient conduits above mentioned, built of large blocks of hewn stone.¹ There are strong reasons for believing

¹ For some further description of these aqueducts, see *SWP.*, *Memoirs*, ii. 210.

that the author of the book of Judith had this all-important spring in mind when he described the siege of Shechem. It must be evident that in his representation the spring from which the city was supplied was not the one in the valley, beside which the army encamped (vii. 3). This latter (the *beit el-māʾ*?) was of course in his camp (ἐν τῇ παρεμβολῇ, xii. 7) from the first. He also took possession of other waters still nearer the city (the '*ʿain el-quṣab*'?), as narrated in vii. 6 : "On the second day Holofernes led out all his horse in the sight of the children of Israel who were in Betylūa, and viewed the ascents to their city, and searched out the fountains of the waters, and seized upon them, and set garrisons of men of war over them ; then he himself returned to his camp." But these springs, though important for him and his army, were not of any great value to the city, it would seem. It was just at this point that the Edomites and other old-time neighbors and enemies of Israel came to Holofernes with their advice concerning the fountain that supplied the city, of whose existence he as yet knew nothing. Their counsel was the following (vs. 12 f.): 'Ανάμεινον ἐπὶ τῆς παρεμβολῆς σου, διαφυλάττων πάντα ἄνδρα ἐκ τῆς δυνάμεώς σου, καὶ ἐπικρατησάτωσαν οἱ παῖδες σου τῆς πηγῆς τοῦ ὕδατος ἣ ἐκπορεύεται ἐκ τῆς ῥίζης τοῦ ὄρους, διότι ἐκεῖθεν ὑδρεύονται πάντες οἱ κατοικοῦντες Βαιτυλουα, καὶ ἀνελεῖ αὐτοὺς ἡ δίψα, καὶ ἐκδώσουσι τὴν πόλιν αὐτῶν, "Remain in thy camp, and keep safe every man of thy host, and let thy servants get possession of the fountain of water that comes forth from the foot of the mountain, because all the inhabitants of Betylūa have their water thence ; and they will perish of thirst, and will surrender their city." This advice was followed forthwith. The Moabites,¹ with five thousand of the 'Assyrians,' went up and made their camp in the valley, or ravine, ἐν τῷ αὐλῶνι, where the springs were situated (*i. e.*, in the above-mentioned valley south of Shechem, at the foot of Mount Gerizim), and cut off the water supply of the city (vs. 17) ; while the Edomites and Ammonites ("with twelve thousand of the Assyrians"; Syr., Vet. Lat.) went up on the mountains on the other side of the city (vs. 18).

The correspondence of all this part of the narrative with the topography of Shechem is thus seen to be absolutely perfect. It is probable that still other details of the original description are

¹ So we should probably read, with Cod. 19, 108, Syr., Vet. Lat. Cf. vs. 8.

preserved in the Latin Vulgate, and in the late Hebrew version' of the story published in Jellinek, *Bet ha-Midrash*, ii. 12-22. The Vulgate, after narrating how Holofernes and his armies encamped before the walls of Bethulia, proceeds (vii. 6): Porro Holofernes, dum circuit per gyrum, reperit quod fons qui influebat, aquaeductum illorum a parte australi extra civitatem dirigeret; et incidi praecepit aquaeductum illorum. So also the Hebrew midrash: **ואליפורני בלכתו סביב ההר מצא סילוני המים . . . להאכיר ולהרום אותם**. **אשר חוץ לעיר ויצו**. . . . That is, in the recension represented by these two versions it was plainly stated that 'Betylūa' was supplied with water by means of an aqueduct from a spring above the city *on the south side*.

These last words, in particular, are very significant. It is plain that such a statement as this about the direction of the spring from the city cannot have been a mere literary addition. It must have formed a part of the description in the original form of the story, though now preserved only in this slovenly and distorted recension. The description of the Shechem water works, as we know them to have existed, is thus made as exact as any one could wish.² Nor do we know of any other city in Palestine to which water was brought by aqueducts from 'a spring' (*fons*, **πηγή**)³ on the south side.

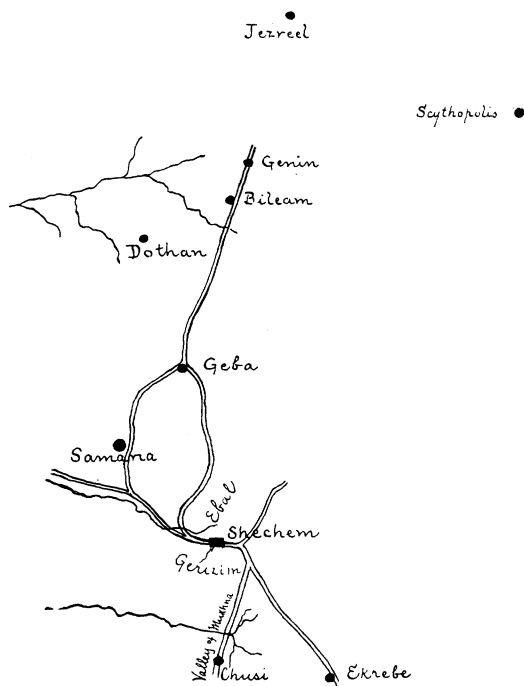
4. If any further evidence were needed to make the demonstration complete, it could be found in the interesting passage vii. 18, in which the surrounding of the city by the hosts of Holofernes is described. The verse reads: "And the children of Esau and the children of Ammon went up, and encamped in the mountains toward Dothan; and they sent some of them toward the south, and toward the east, over against Ekrebel, which is near

¹ Apparently a free adaptation based on the Latin Vulgate.

² Is it not possible that Josephus, in the account which he gives (*Antt.* xiii. 10, 3) of the destruction of Samaria by John Hyrcanus, has introduced a feature properly belonging to the destruction of Shechem previously narrated by him (xiii. 9, 1)? He says that Hyrcanus "brought streams to drown" the city, etc. It is difficult to see how this could have been possible in the case of Samaria, which was situated on the very top of a hill. In the case of Shechem it would have been an easy matter.

³ This feature of the description is hardly given its due weight by those scholars (Scholz, Ball) who would find here a possible allusion to the aqueducts of Jerusalem (see Ball on Judith vii. 7, in Wace's *Apocrypha*).

Chusi, which is by the wady Mochmur." The places named must of course be looked for in the near neighborhood of 'Betylūa'; otherwise the verse is meaningless. The purpose of establishing a blockade of the city had been plainly stated in verses 13b, 16; the manner in which the plan was carried out is now described in vs. 18; and in the following verses, 19, 20, its complete success is narrated.



It is obvious that Ekrebel and Chusi must be the names of places near by the city, commanding the roads leading eastward and southward from it. The former name, Ekrebel,¹ has generally been recognized as the well known village Akrabbi,² the modern 'Aqrabeh, lying about three hours southeast of Shechem, on

¹ Cod. A, Εκρεβηλ; 19, 108, Ακραβηλ; 249, Ακρεβηλ; Vet. Lat., Etrebel; Syr. 'Aqrabith (var. 'Aqrabath); Ⲭ, B, and a number of cursives, Εγρεγγλ.

² The עקרב, עקרב, of the Talmud, and the Ἀκραβητά of Fl. Jos., *B. J.* iii. 3, 5 (ed. Niese). See also Schürer, *Gesch.*³, ii. 182.

the road that leads down into the valley of the Jordan (Lagarde, *Onomastica*, 87, 28: Acrabbi . . . vicus grandis nunc usque novem milibus a Neapoli contra orientem descendentibus ad Jordanem et Jerichum). It is remarkable that out of the many who have agreed in this identification (among them Fritzsche and Ball, the two who have commented most fully on the book of Judith) no one should have followed this manifest clew back to the only point to which it can lead, namely, to the city of Shechem. The idea that such a skillful narrator as this one could have proposed to blockade the village of Šānūr, or of Mithiliyeh, by sending men to 'Aqrabeh, is preposterous.

'Chusi,' the other place mentioned in the verse, has not been satisfactorily identified. In the accompanying map I have followed G. A. Smith and others in locating it at Qūza, a few miles south of Nābulus, on the direct road to Jerusalem (see Robinson, *Biblical Researches*,¹ iii. 93; *SWP.*, *Memoirs*, ii. 285 f.). The village is situated just above a deep wady, through which in the rainy season a stream carries off the water of the plain of el-Makhna westward (Robinson, *l. c.*).

The 'Wady Mochmur' is quite unknown outside of this verse. It is not unlikely that this form of the name is the result of scribal errors; notice the Syriac reading *Pe'ōr*, with which the Old Lat. (in Sabatier's *Cod. Sangerm.* 15) *Pochor* agrees. Possibly these places should be looked for on the north of Aqrabeh; eastward, rather than southward, from Nābulus.

In view of all the evidence thus presented, it will hardly be an exaggeration to say that the identity of 'Betylūa' with Shechem is fully established. It is also beyond question that Shechem must have been the city described in the story *in its original form*. Those versions of it which lay the scene at Jerusalem are therefore all later adaptations,² sure to arise because of the popularity of the story and the fact that 'Betylūa' was an unknown place.

The question whether the story as originally written contained the true name or the pseudonym is more difficult to answer. If

¹ **Σ** B, Χους; Vet. Lat., *Chus*; Syr., *Kūsh*; 19, 108, Ους; A, and a number of cursives, Χουσαι (Χουσι).

² That the short recension published by Gaster, *Proceedings Soc. Bibl. Archæol.*, 1894, pp. 156-163, is a later popular version of the story, bearing about the same relation to our Judith that the 'Megillath Antiochus' bears to 1 Macc., any one can see who takes the trouble to read it.

we suppose the author to have been a Samaritan, there would be no reason to doubt that the true name of the city was used throughout by him. If we suppose him to have been a Jew, on the other hand, it is unlikely—though not impossible—that the name 'Shechem' ever appeared in the story. There are several considerations which seem to favor the theory that the author of the book of Judith was a member of the Samaritan community. These are the following : 1. The evidence of his minute acquaintance with the neighborhood of Shechem makes it natural to suppose that he lived in that city. 2. His astonishing ignorance of Jewish history as narrated by the Chronicler. The siege of the city, and its deliverance by Judith, are represented as having taken place soon after the return of the people from the Babylonian captivity (iv. 3, v. 18 f.) ; but the king who sends his armies against them is Nebuchadnezzar ! 3. The O. T. material in the story seems to be taken only from the Pentateuch. Notice the use of the names Phut, Lud, Arphaxad, Tiras, Arioch, and Japheth. 4. The fact that 'Manasseh' was chosen as the name of Judith's husband (viii. 2).

But these considerations are not very weighty even when taken together. Not every Jew of the Maccabean time, or of the last century B.C., was acquainted with all the Hebrew literature ; and as for the Chronicler's history, in particular, it is not easy to see why it should have been much read outside of Jerusalem. As for the topography of Shechem and the surrounding country, a Jew who lived in one of the towns of that neighborhood¹ would have been perfectly familiar with all these details. Moreover, the hypothesis that the first writer of the story was a Samaritan makes it necessary to suppose that the book before us is a Jewish revision, considerably altered from the original. But this latter supposition is a very difficult one, and seems more improbable the more carefully the book is studied. The Jewish element is interwoven in all its fabric, from beginning to end ; not merely added here and there. The book is a homogeneous and consistent composition, written on a large scale and by a writer of no ordinary talents, whose hand appears as plainly in the passages referring to Jerusalem and the Jews as in the remaining portions.

The reason why Shechem was made the scene of these events is undoubtedly this, that the locality first suggested the tale.

¹ Some slight evidence that Dothan was the home of the writer of this tale may perhaps be found in viii. 3 ; cf. vii. 18, iv. 6, iii. 9(?), vii. 3.

Possibly some incidents of the siege and capture of the city by John Hyrcanus, about 120 B.C., may have brought to this Jewish writer the thought of such a romance. However that may be, it is certain that he recognized, with the eye of a born story-teller, the rare possibilities of the place, and made full use of them. From what we know of the feeling of the Jews toward the Samaritans at the time when this book was written, it does not seem at all likely that the author would have employed the name 'Shechem' for the city whose people wrought deliverance for Judah and Jerusalem. There was no reason to disguise *the locality*, be it noted. Every one knew that Shechem had once been a good Jewish city, before the days of the Samaritans. Only *the name*, because of present disagreeable associations with it, could not be used in such a tale as this. So the pseudonym was used, in characteristic Jewish manner.

The question of the original Hebrew form of the name 'Betylūa'¹ is somewhat simplified by these conclusions. On the whole, the favorite derivation from בֵּית אֱלֹהִים, 'house of God,' seems most probable; both because this corresponds fairly well with the Greek, and because we should expect a name of about this nature, under the circumstances.

¹ A and B, generally Βετυλουα or Βαιτουλουα; Ⲗ generally Βαιτουλουα, once (iv. 6) Βαιτουλια. These are also the readings of the cursives; Βαιτουλια occurring only once (Cod. 108, in vi. 10). Cod. 58 has Βατυλωα (vi. 10, viii. 11, xii. 7, xiii. 10). Vet. Lat., Vulg., *Bethulia*; Syr., *Beth Pallū*.